

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Year 27

Sept 2021

Issue 3

Cover Page



The cover page of this month's Vedanta Sandesh is Brahminy Kite (*Haliastur indus*). It is a medium-sized bird of prey in the family Accipitridae, which also includes eagles, buzzards, and harriers.

They are found in the Indian subcontinent, Southeast Asia, and Australia. They are most commonly seen sailing on level wings along shorelines, mudflats, mangrove swamps and estuaries. They are also observed in inland wetlands, flying over forests and rice paddies, and along rivers. Adults have a reddish-brown body plumage contrasting with their white head and breast which make them easy to distinguish from other birds of prey. They feed on dead fish and other prey.

Every bird, like every other living being, is a unique creation of God, it is a Vibhooti. Seeing their awesome beauty one just remembers their awesome creator and reverentially bows down to him.

Om Tat Sat



Vedanta Sandesh

Sept 2021

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Editor

Swamini Samatananda Saraswati



Vedanta Sandesh

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ब्रह्मसत्यं जगन्मिथ्येति
एवंरूपो विनिश्चयः।
सोऽयं नित्यानित्यवस्तु
विवेकः समुदाहृतः।।

The implication of Nitya-Anitya Vivek is to ultimately realize that Brahman alone is real and the entire ever-changing Jagat is unreal & ephemeral.

Vivekachoodamani - 20





Message from Poojya Guruji

THE OBSESSION FOR EXPERIENCE

Majority of the people the world over have an obsession for getting some better and unique experiences. Better the experiences more mature and wise is the person supposed to be - is the prevalent notion. We measure the success of our lives with experiences. Very rarely people realize how baseless this presumption is. Getting good experiences is no problems by itself, but to assume that this

“Experiences are not the real gateway to be happy..”



The Obsession for Experience

alone is the gateway to a happy, successful and fulfilled life is indeed a baseless notion.

“ Seeking reveals that we are still incomplete.. ”

The truth is that all such experience-seekers started their lives as a 'seeker', and by the time they reach the dawn of their lives, they are still seeking something new & better. Most of the time they are still incomplete and insecure. Still hanging on to something or the other. How pathetic! It is like saying that the basic objective stands unfulfilled. Such a seeker doesn't seem to have any chance of ever being fulfilled so that he or she can say that now I don't need any new experiences. They are eternally a sadhak and never become a siddha who has attained what he has been seeking throughout their lives.

Why is it that experiences do not truly satiate



The Obsession for Experience



us, they rather just entertain us. Why? Let us examine. Before we proceed to get an experience we have some basic premises, which do not seem to be valid, and thus we are on an endless trip. One, we know from our experiences that seeing ourselves as it is, we are not an embodiment of fulfillment, there is something lacking, and thus there is a necessity to seek some experiences. So this is the first premise - we are basically incomplete. Thereafter there is another premise that my fulfillment shall come from some extraneous source. So two fundamental premises are there. One, I am incomplete, and two, my

“Experiences don’t satiate, but just entertain us.”



The Obsession for Experience

fulfillment shall come from some cordial situation or experiences. On deeper examination both are seen to be wrong and baseless.

“The perceived limitations of the experiencer are imaginary .”

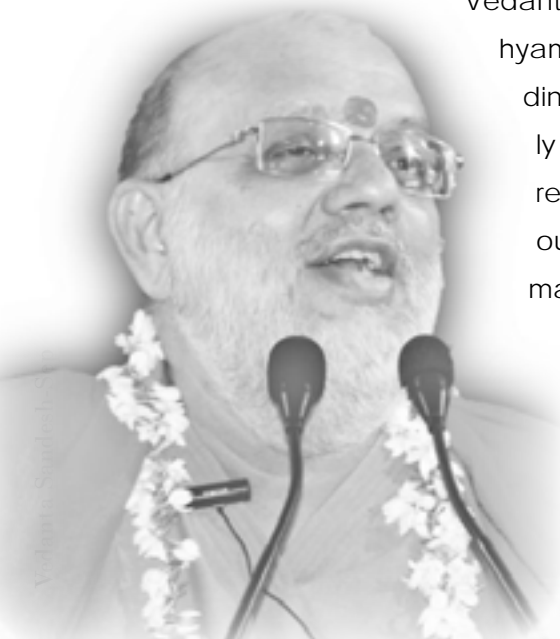
The experience of limitation and incompleteness comes by identifying with our body-mind complex and thus taking them as me. The experience of limitation is a fact, because body-mind are limited, and so is the manifested consciousness, but the diagnosis of such an experience is not proper. Experiencer is always different from the object of experience, so standing apart we are seeing something, how can we attribute that limitation on the seer. The truth is that we can never objectify the subject, so to conclude that the seer is limited is indeed a baseless conclusion.



The Obsession for Experience

Secondly, how can the changing world ever give us permanent fulfillment. That which itself will not exist after a short period of time, we expect lasting fulfillment and security from it. This is another baseless premise. So no wonder a so called common man shall ever remain an unfulfilled and insecure person. Those who have explored both these premises clearly say that the truth is completely different. The subject is complete and all objects of experiences are ephemeral & impermanent. That is the meaning of the famous statement of

Vedanta that - *Drg Brahm, drsyahyam maya syat - iti Vedant dindimah*. The seer is basically the infinite and poorna reality and every 'object' of our experiences are impermanent. Think.



Shri...





SADHANA
PANCHAKAM

Swamini Samatananda

Sadhana Panchakam



- : 26 : -

भिक्षौषधं भुज्यताम्

Partake the medicine of Bhiksha

SADHANA PANCHAKAM



angati:

Verse number 4 of this text of Sadhana Panchakam began with the Acharya giving us simple tips to practise the retention of knowledge. Our daily lifestyle regarding our food plays a very important part for a Sannyasi as well as a householder. Such is the significance of it, that our scriptures time and again educate us regarding our food habits and attitude



Sadhana Panchakam

towards food. Even in the Geeta, Bhagwan Sri Krishna says that one who wishes to practice meditation must have a balanced approach towards food, sleep, and other daily routines. Eating too much or too little, sleeping too much or too little, all such extremities should be avoided. In this sloka too, Sri Adi Shanaracharya once again lays emphasis on the attitude a Sannyasi has, in procuring food.

“Treat hunger as a disease and food as a
medicine”

In the previous sapan the Acharya suggested that may we treat hunger as a disease and food as a medicine for the disease. This implied that we should not have an attitude of enjoyment towards the food that we consume. But it should be a means of keeping our body healthy so that we can fulfill the righteous and



Sadhana Panchakam

spiritual goals of a human birth. In the following sopana the Acharya speaks of the attitude of a Sannyasi for procuring food and partaking it, thereby maintaining the sanctity of the food and the means of procuring it.

“Maintain sanctity of Food.”

Main Article:

A Sannyasi is a 'Niragni'. Niragni is one who gives up the use of fire. Use of fire is the nucleus of sustenance for all human beings. In Vedic tradition Agni Devata, the Deity of Fire is worshipped by all householders. 'Fire' has been the symbol of household responsibilities. All activities of light, food and warmth are managed by the use of



Sadhana Panchakam

fire. So Vedas prescribe the worship of Agni Devata to every householder. Not only this, in olden times this flame of fire was passed on from one generation to another by the lady of the house.

In the case of a Sannyasi the scene is different. A Sannyasi is exempted from such Agni worship and even the use of fire for cooking food and sustenance. A Sannyasi is one who has dedicated his life to spiritual learning and spiritual practices. Therefore, as per the Vedas a Sannyasi is free from all such responsibilities of family, and looking after his requirements of food, clothing and shelter. In fact looking after the needs of a Sannyasi is seen as a service of privilege for any householder. Thus we have the system of Bhiksha i.e. procuring of alms by a Sannyasi from a householder.

“Don’t just eat for sensual gratification.”



Sadhana Panchakam

Bhiksha is not begging for food or other requirements. It is a divine spiritual attitude and practise both for a Sannyasi and a householder. It is a divine tradition for the welfare of both. A Sannyasi is one who has renounced

“Eating food with Yagna-bhava brings about holistic well-being.”

all family bonds and means of livelihood so that he can dedicate himself to studying the Scriptures and spiritual practices. Knowing that a Sannyasi is dedicated to spiritual learning, a householder considers it an honour and blessing to offer food. A Sannyasi may go to 5 different houses to procure 'Bhiksha' or 'Alms' for food. The householder gives a part of food that is prepared for the family. A Sannyasi too takes that which is offered to him with an atti-



Sadhana Panchakam

“Eat food lovingly, and also intelligently.”

tude of Prasad from the Lord. He takes it with love and respect and is contented with whatever he is offered. In this interaction a Sannyasi receives the bhiksha blessing the giver with merit of Dharma. Thus both bring about mutual welfare.

In this manner the Revered Acharyas teaches us a divine attitude towards food where it becomes a means to not only bring about a healthy body but such a healthy body is a means to live a holistic life bringing about a holistic welfare of one and all.



Mail from Poozya Guruji

The Question:

Is Brahma-Gyana a knowledge or
a divine experience ?



MAIL FORM POOJYA GURUJI

ari Om.

Brahma-Gyana is pure knowledge, a deep understanding & appreciation. Experience is always in duality. Experience is always of some object. The subject is never an 'object' of knowledge. Yet we have so easily concluded about the subject. How can we conclude

“Subject is never an 'object' of knowledge.”



Mail from Doosya Guruji

about something which has never been an object of our knowledge. All notions about our self are thus baseless, and there are so many notions. What we basically require is deep appreciation of the baselessness of our various notions. When all our notions stand negated, then we come to a stage wherein there are no notions. That is a pure mind, and in such a mind we deeply enquire about the subject with the help of Vedanta Shastras and our teachers and appreciate the self-effulgent existence which is never negated and is never an object of my imagination and which alone exists all the time. This knowledge of the self is the way to go.

Doosya Guruji



Vibhooti Darshan





Gita Reflections

Gita Ch. 15 Sloka 7

Swamini Samatananda

Gita Reflections

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥

(Gita Ch 15/ Sloka 7)

An eternal portion of Myself, having become a living soul in the world of life, and abiding in PRAKRITI, draws (to itself) the (five) senses, with mind for the sixth



GITA REFLECTIONS



In this popular sloka from the Fifteenth Chapter of Srimad Bhagwad Geeta Sri Krishna reveals that Brahman alone is in the form of the whole universe. Jiva is a part of Brahman, which reflects this pure consciousness. Thus there is no independent existence of the universe, other than Brahman.



Gita Reflections

Mama eva amshah jeev loke: In this world of the Jivas Brahman the pure existence and pure consciousness alone is. And the Jiva, the Reflected consciousness is a part of Brahman. It is just like the hand which is not separate from the whole body. It is a part of it. Brahman is one, but when it is said 'Jeevloke', it implies that the Jivas are many. Just like the Sunlight is one but the reflections of the Sunlight are many which can be countless. As many are the reflecting surfaces those many reflections are possible. Brahman or Paramatma is one, jivatmas are many.

“Sun is one but the reflections are many, so too the Jivas.”

Jivabhootah sanatana: This Jiva resides in the core of our personality. As it is a part of Brahman, the Pure Consciousness, It is eternal as it does not perish. That which is born and suc-



Gita Reflections

cumbs to death is our physical body, the gross body. The Jiva is the living entity in the nest of this body, It does not die. Once the prarabdha karmas of a Jiva are exhausted it moves on to reside in another physical body. In this manner the Jiva is eternal. This is the reason we offer 'tarpan' our 'gratitude and respect' during the period of Pitrupaksha, to all our departed forefathers and elders. We experience life, joy, love, awareness in the presence of the Jiva. The Jiva being a part of Paramatma, the inert body made of the panchmahabhootas, in which the Jiva resides, comes to life. It starts talking, moving, feeling and thinking. Jiva by itself is a great blessing as one comes to experience the beautiful creation of Ishvara, and if this Jiva manifests as a human being it is the ultimate form of manifestation as a human be-

“Once the prarabdha karmas of a Jiva are exhausted it moves on.”



Gita Reflections

ing alone can become conscious of the true nature of the Self, and yet live in the world of names and forms. It is only when the Jiva out of sheer ignorance identifies with the physical body, that becomes the cause of all suffering.

Manah shashthaaneendriyaani: When this Jiva, comes to manifest in the physical body, it is then that he is also blessed with the sense organs and the mind through which he experiences the beautiful diversity of the world. The Jiva attracts various objects of experience and various experiences. It is with the blessings of the Jiva that the senses, the mind and the intellect become potent enough to function and interact with the external world.

“Jiva attracts various objects of experience and various experiences.”



Gita Reflections

Prakritisthaani karshati: This Jiva which reflects pure consciousness functions through the five senses and the mind as the sixth which are made from matter. But they function abiding by the prakriti that each Jiva invokes out of their own mental conditionings.



Vibhooti Darshan





P.P. Gurudev
Swami Chinmayanandaji

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The Art Of Man Making
Why Avatar?

THE ART OF MAN MAKING

The questioning intellect may wonder at the need for and the logic of the divine manifestations-the Avatars. We do understand that to keep the world as a favourable field for all beings to evolve to the best of their ability, the protector of the Universe will have to sometimes make necessary re-adjustments and create fresh sets of required environments for the creatures to grow and reach new heights of living. But then why should He come down



The Art of Man Making

to take part in this play of the manifested world? Cannot the Supreme accomplish this by His mere wish? By His Omnipotent Will?

In fact all minor adjustments and the constant nursing of the world of beings are being done from day to day, hour to hour, by His mere Will or Grace. But there are moments when human beings in their freedom to act and think have followed wrong tendencies for a long time, and they must be helped to re-discover their mental purity and right discrimination. They come to lose their mental equipoise and in their inner confusion and sensuous excesses, they sink to live at the level of animals. At such moments, they need the discipline of sorrow, the pangs of punishment, the agony of

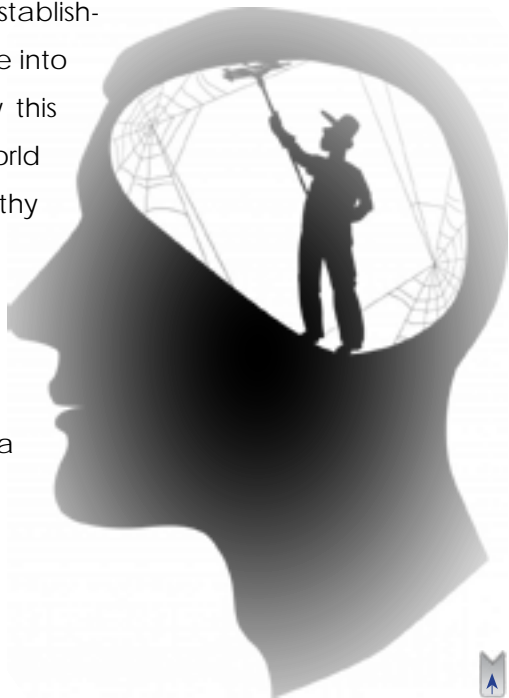
“Dinner confusion and sensuous excesses make us sink to low levels..”



The Art of Man Making

watching the total disaster of their false world of glory.

Such painful experiences alone can drive home to them the folly of their empty values, the tragedy of their false purposes, the painful end of their panting excesses. Thus to instruct the vicious ones and to help the good, Avatars come to fulfil a mission at the proper times. Krishna confesses, "For the protection of the good, for the destruction of the wicked and for the establishment of Dharma, I come into being in every era". By this re-arrangement the world is rendered a more healthy and conducive temple for man's evolutionary encounter. " For the protection of the good" (paritranaaya



The Art of Man Making

saadhunaam), meaning, to guard the evolues who are striving to grow out of their individual ego and selfishness -" and for the destruction of the wicked" (vinaashaay cha dushkitaam) for the removal of the unhealthy devolving tendencies in the age, " I embody forth in every era" (sambhavaami yuge yuge). This is the process by which the cultural evolution in a community is maintained and encouraged (dharma samsthaapnaarthaaya).

“Avatara helps us to re-establish the essential divine nature in us.”

Thus there is triple purpose behind all divine manifestations:

- 1) for the protection of the good,
- 2) for the destruction of the wicked and
- 3) thereby to re-establish the essential divine nature in the bosom of man.



The Art of Man Making

In fact, subjectively viewed, this idea becomes more appealing: when there is preponderance of lower tendencies (Vasanas), it is the benign assertion of the Self that we get punished with our own mental disturbances. This subjective phenomenon, observed by all in their own individual microcosmic existence, objectified as a microcosmic happening, is the concept of Avatar.

“Consciously lived spiritual self-discipline soon helps us to wake up to our true divine nature.”

When this is clearly understood, man becomes aware of his higher nature and comes to live his nobler aspirations. This consciously lived spiritual self-discipline soon brings him to the apprehension of his true and awakened State of Godhood. Confirming this view Krishna sings. “He who thus realises, in essence, my divine birth and action, leaving the body,



The Art of Man Making



is not born again: he indeed attains to me”.

One who thus fully understands the manifestation and the function of the Supreme in the universe of beings, gains a special vision revealing to him the great fact that all actions are accomplished by His divine play through our individual equipments-that all our achievements are but the loud declarations for the life’s potential powers.

There is no occasion for any of us to feel individually any

“I-do-do” is a laughable expression.”



The Art of Man Making

ego-centric vanity, the laughable expression of which is the "I-do-do" mentality. The sense of agency gets liquidated with the apprehension of this Mighty Factor and its infinite expressions everywhere, at all times, under all circumstances.

“Ego crystallization drags man into the follies of selfishness .”

Such an individual who has come to recognise the play of the Lord everywhere, such an individual, leaving the body" (tyaktva deham) meaning having risen above his identification with his body, he "no more is born again" (Punarjanm naiti)..... he no more experiences the ego crystallisation which drags man into the follies of selfishness.

Not only does he rise above the majic of his



The Art of Man Making

ego (jeeva bhaava) but “he positively reaches Me, O Arjuna” (maameti sorjuna). We generally experience the cessation of the play of the ego in us during the unconscious state of sleep. But the egoless state we are taking about is not empty and negative as the non-apprehension in deep-sleep, a mere state of utter Mihilism. It is an all full State of Perfection, of Godhood.

To ignore and overlook the play of the Self in all our physical, mental, intellectual activities provides the drains from which the cess-pool of our filthy ego fills up, spreading its unholy stink to poison life's breath. Non apprehension of Reality creates misapprehensions of the same. On apprehending the infinite, non apprehension ends and consequently all misapprehensions in us get lifted. The ego gets sublimated, and there is no limited sense of agency to distort or to curb our achievements. Thereafter



The Art of Man Making

all actions are inspired expressions of infinite dynamism. and there is no more any chance of the ego rising up again to entrap us in its enchantments. For the Lord has assured us that ego senses of individuality "is not born again"; he attains to Me" (Punarjanm naitimaameti sah)



Jivanmukta

Wandering In Himalayas

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Reaching Chandananath

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA

When we had walked along level ground for some distance, we reached on extensive plain covered with green grass. Spying on us from afar, some Brahmin youths who were pasturing their horses on the plain ran up to us and humbly requested us to accept food from them. As we had not yet cooked our food for the day and as our destination, Chandananath, was not far from the place, we agreed to do so and followed them to



Jivannukta

their small cottage constructed from the bark of trees. we rested beside their cottage chatting with them like old friends. Then we bathed in an ice-cold stream and shared the food our hosts had cooked so quickly. We filled our stomachs with rice and a curry of pulses. Since we left the palace we had not enjoyed such tasty food. After our meal we passed through forests of deodar and other sacred trees and before nightfall reached Chandananath, accessible only to people of great merit.

There is another route from Pashupatinath to Chandananath. Sadhus with powers of endurance go straight west through the heart of the Himalayas and reach Chandananath via Muktinath, which is situated a little to the North. Muktinath and Damodarkund, at the source of the river Gandaki, famous in the Puranas, are well known to Pilgrims. The Gandaki is also known as as Salagrami and Narayana.



Jivannukta

In the Salagrami to the west of Khatmandu, Shalagramas are found in profusion, even as Shivalingas are found in the Narmada, and rudrakshas are found in the rudraksha forests on the banks of the river Kausiki. It is said that even along the straight route Chandananath is 200 miles from Kathmandu.





STORY

Section

STORY OF SHISHUPAL



First born as Hiranyakashipu and Hiranyaksha, then as Ravana and Kumbhakarna, and then again as Kansa and Shishupal, these two were actually Jaya and Vijaya, the servants of Lord Vishnu, who had been cursed to be born as demons and meet their death at the hands of the supreme power himself every time.

Shishupal's Birth

The story goes back to the time when a boy was born to Krishna's aunt. This boy had four



Story of Shishupal

hands and three eyes, due to which the priests said that his body would become normal if he goes into the hands of the man who is going to bring an end to his life. Hearing the news of the boy with a different body, people had already started visiting their place.

His parents would give him to everybody but boy did not get a normal body. However, when Lord Krishna took his cousin brother in his hands, the boy became normal. While his parents were happy to see this, it was an indication for them that Krishna would be the reason for his death some day.

Hence, the mother of the boy, who was named Shishupal, requested Krishna not to kill him. Krishna, knowing that his promise might be misused, only said that he will forgive the first 100 sins Shishupal commits. Believing that her son would not make many mistakes, his



Story of Shishupal

mother was finally satisfied, not knowing that the boy carried his destiny from his previous life as the servant of Lord Vishnu.

When he grew up, Shishupal wanted to marry Rukmani, who in fact had nurtured her love for Krishna and wanted him as her husband. Shishupal was her brother's friend. As per her wishes, Lord Krishna agreed to marry her, and they eloped on the day she was supposed to marry Shishupal. This enraged Shishupal and Lord Krishna became his enemy thereafter.

Once it so happened that Yudhishtir had organised a yagya. He invited all the respected sages for the holy occasion. When the question came as to who should first offer the prayers, everybody except Shishupal suggested the name of Krishna. Shishupal on the other hand was enraged to hear this.



Story of Shishupal

He condemned everybody who had suggested Krishna's name so that they would take his name back. However, when this did work, he started abusing Krishna. All those around, such as the Pandavas, wanted to kill Shishupal. However, Lord Krishna let him speak and asked that the yagya proceeds.

However, when Shishupal had exceeded the limit and abused him a 100 times, Krishna warned him that he had reached the last mistake. Shishupal, full of anger, did not pay a heed to his words. As soon as he uttered the 101st abuse, Lord Krishna's Sudarshan Chakra chopped off his head, and within moments, he lay dead on to the ground.



सुन्दरकाण्ड ज्ञानयज्ञ (ऑनलाईन)

१५ अगस्त से १४ अक्टूबर तक

समय :

प्रतिदिन सायं ७.०० बजे से
You Tube पर प्रसारण

प्रायोजन हेतु सम्पर्क करें
Mb. 7000361938

अपने स्वजनों की स्मृति में अथवा
अन्य विधिर से इस ज्ञानयज्ञ के
आयोजन में अपनी आहुति प्रदान करें
और पुण्यलाभ अर्जित करें।

पूज्य गुरुजी स्वामी आत्मानन्दजी

Sunderkand Program

(Joint Program of VPST, Indore and ICF, Mumbai)

Online Sunderkand Gyana Yagna (of Sri Ramcharitmanasa)

15th Aug to 15th Oct 2021

(Will be published daily on the YouTube / Instagram)

by

Poojya Guruji Sri Swami Atmananda ji Maharaj

Sunderkand has 60 Doha, & Poojya Guruji will do one Doha alongwith its chaupayi's daily.

This will be a Sponsored Gyana Yagna.

Everyday pravachan will be sponsored by some devotee.

This is festive time, so all important parv come during this time.

Ganesh Parva / Sraadh / Navratras.

Donate liberally for Ashram and its cause - in the name of your forefathers and beloved ones.

Please contact P. Swamini Amitanandaji for dates and details.



Mission & Ashram News

Bringing Love & Light
in the lives of all with the
Knowledge of Self

ASHRAM NEWS



Aug 3 - 2021 / Satsang in Lucknow



ASHRAM NEWS



Satsang in the home of Late Col. Pankaj Misra



ASHRAM NEWS



3rd Aug
2021



Paying Respects



ASHRAM NEWS

*Duja on Birthday
by
Sw. Amitanandaji*



ASHRAM NEWS



*Guru Puja
by
Sw. Amitanandaji*



ASHRAM NEWS



Felicitations



ASHRAM NEWS



Love & Respects of Devotees



ASHRAM NEWS

8th Aug
2021



Birthday
Celebrations



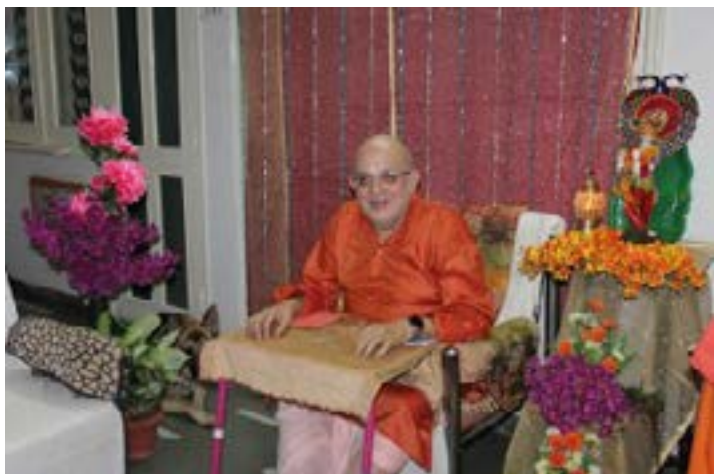
ASHRAM NEWS



Snacks followed



ASHRAM NEWS



8th Aug
2021



Spread love with shared food



ASHRAM NEWS

15th Aug
2021



Flag hoisting
at
Ashram



ASHRAM NEWS



Vande Maataram



*Respecting
our
Heritage*



ASHRAM NEWS

Raksha Bandhan



Twameva Bandhub



ASHRAM NEWS

Raksha Bandhan

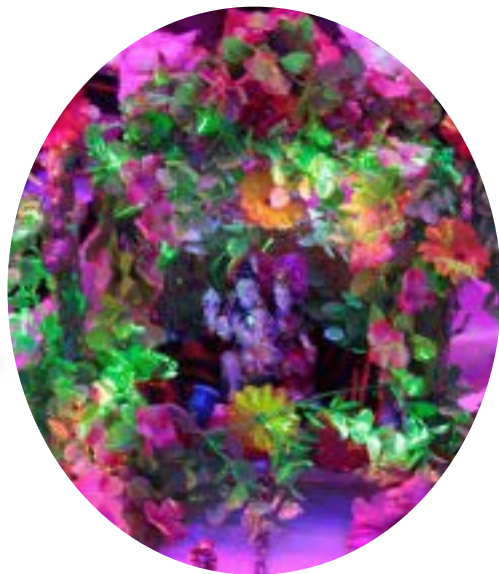


22nd Aug
2021



ASHRAM NEWS

Shraavan



Jhaanki

16th Aug 2021



ASHRAM NEWS

Shanki



Hanumanji

16th Aug 2021



ASHRAM NEWS

Shraavan Maas Jhanki



ASHRAM NEWS



Hanuman Chalisa



Paath Program



ASHRAM NEWS



ASHRAM NEWS

By Brahmachari Bharat



ASHRAM NEWS



Residence of Sri Arun Kapoor



Internet News

Talks on (by P. Guruji) :

Video Pravachans on YouTube Channel

- Sundar Kand Pravachan
- ~ Monthly Satsang Videos
- ~ Prerak Kahaniya
- Eksloki Pravachan
- ~ Sampurna Gita Pravachan
- Kathopanishad Pravachan
- Shiva Mahimna Pravachan
- Hanuman Chalisa

Audio Pravachans

- ~ Prerak Kahaniya
- ~ Sampurna Gita Pravachan
- ~ Eksloki Pravachan
- ~ Eksloki Chanting

Vedanta Ashram YouTube Channel

Monthly eZines

Vedanta Sandesh - Aug '21

Vedanta Piyush - Aug '21

Ashram / Mission Programs

Ongoing Program

Sundarkand Gyana Yagna

There is an online Program

Published daily on YouTube

Prerak Kahaniyan to be re-started after
Sunderkand Gyana Yagna

Ongoing: Five days a week - Tue to Sat

Mundakopanishad (with Shankar Bhashya) 3-2

@ Vedanta Ashram, Indore - for Ashram Sanyasis

P. Guruji Swami Atmanandaji





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